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History of the Church of the Holy Trinity

Nineteenth and Walnut Streets, Philadelphia



1857—1907



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History of the Church of the Holy Trinity



IN May, 1907, services were held in the Church of the Holy Trinity commemorative of the fiftieth anniversary of the laying of its corner-stone. There was also held in the Parish House a reception to both old and new parishioners. It was a Golden Wedding celebration of church and people, and about \$10,000 were presented to the endowment fund in memory of the happy union.

The addresses delivered on that occasion are presented here as well worth reading even by those who heard them. They look backward; what of the future? What will the next fifty years be to the church and its work? Who are to be its supporters and dependents? The customs of habitation in the neighborhood are rapidly changing. Shops are creeping up Walnut Street, about a block a year. They are within three blocks of the church. Apartment houses, hotels and clubs are beginning to supplant old-fashioned homes. Many of the church's old supporters are spending a large portion of the year in the suburbs or farther away and have other church affiliations. Such naturally cannot feel the same interest or do as much church work as those who used to dwell from nine to eleven months in the parish limits. Old Philadelphia, however, is not on a narrow strip of land like old New York, whose old churches are entirely surrounded by commercial buildings. A large territory south of our church will always house a host of people of very moderate means, while around Rittenhouse

Square will no doubt congregate hotels, apartments and clubs that will hold thousands of the well-to-do. Many of the latter will be indifferent, many of the former will be incapable, if not indifferent, as to the church's material support.

The Church of the Holy Trinity is now in its prime; it is passing through a period of vigorous middle age, but with the changing conditions of its environment, the dependency of old age is inevitable. Architecturally, the edifice is much superior to most old churches, and is well worthy to remain among its future neighbors as a landmark of the past.

Shall a hotel replace it, or may it for all time rear its head proudly amid both hotels and humble dwellings and always stand for a continual help for higher and nobler lives of those who dwell near by it? Will you, then, help it to help future generations as it has helped you? Will you pension it or will you let it die of a destitute old age? It is hoped that the church's prosperous children of today will make provision in their wills, that it may receive a moderate portion of the accumulated wealth which the possessors cannot take away with them, especially from such as have few of their own kin that need provision.

Many have already so remembered their parent church and the endowment fund is now over \$53,000. All of the income from this is being continually added to the principal and it is hoped that this policy can be pursued until at least \$100,000 is reached. Eventually \$500,000 will be needed to provide a supporting income. The fund should grow faster while those who care for the church are alive. Will you help it in your lifetime or at least provide for its continuance after you are gone?

FORM OF BEQUEST

I hereby give and bequeath to the corporation known as
THE RECTOR, CHURCH WARDENS, AND VESTRYMEN OF
THE CHURCH OF THE HOLY TRINITY, *in the City of*
Philadelphia, for the purpose of its Endowment Fund, the sum of
.....

(And also my pew in said Church, to be free forever, as a
memorial to)

Historical Sketch by Dr. J. Cheston Morris

TO THE RECTOR, CHURCH WARDENS, AND VESTRYMEN
OF THE CHURCH OF THE HOLY TRINITY.

Dear friends and brethren: I heartily thank you for the cordial invitation you have so courteously extended to me as a member of the congregation, and one of the original subscribers to the fund for the erection of the Church, to recount what I may recall of the origin and growth of our beloved Parish.

Early in the year 1855 I was living at 504 Chestnut Street, below Schuylkill Sixth, which soon after, by a change in the system of numbering, became 1628 Chestnut Street, below Seventeenth, where I was called upon by Messrs. Lemuel Coffin and John M. Hale, who came to discuss the desirability of establishing a new congregation in the western section of our city, which was then pressing rapidly toward the Schuylkill.

As a young physician just entering on the practice of his profession, and rather looking for others to lead than thinking of joining in the van of such a movement, I was quite taken aback at their proposition that *we* should try to see what could be done toward gaining subscriptions and organizing the undertaking. The consequence was that five persons were agreed upon, who should be provided with books and make an effort to enlist a band of subscribers in thorough sympathy with our object. This committee was to meet frequently at my house and report progress. This was accordingly done, and the reports brought from time to time by Mr. Coffin and others, were most encouraging, as they included the subscriptions of John Bohlen,

Asa Whitney, John and William Welsh, John C. Grigg, Thomas H. Powers, William P. Cresson, Thomas Allibone, and many others. The meetings were subsequently held at the house of William Welsh, Spruce below Twelfth, and at the Episcopal Rooms, Walnut below Sixth.

At these meetings it was fully determined that a congregation should be organized where worship should be offered according to the forms of our liturgy and illustrated by the proclamation of the Gospel in its most Evangelical form, broad enough to include all humanity, yet by no means uncertain in its Evangelical tone.

Our committee consisted of Messrs. Lemuel Coffin, John M. Hale, L. Montgomery Bond, Samuel Leonard, and myself. Our meetings continued during the ensuing spring and summer. The reports were more and more encouraging, so that the committee felt itself obliged during the autumn to secure lots and to add to the amount of the subscriptions. Lots were secured at the northwest corner of the square which was then being surrounded by many notable residences, such as that of Mr. Parrish at the northwest corner of Nineteenth Street and the square, and those of Mr. John Hare Powell, at the northeast corner, afterward occupied by Alexander Brown, of John Grigg below this, of Mr. William R. Lejee, of Mr. Edwards, subsequently occupied by Mr. Kortright, the British Consul, of Joseph Harrison, Jr., looking eastward over the gardens of the row of houses on Locust Street which were thrown open to their tenants as a private park. In the same way on the south side were buildings which foreshadowed the future magnificence and desirability of the square as a residential center, while along the west were the residences of Charles Gibbons, John Fallon, and Fairman Rogers.

The sum deemed requisite for the undertaking, namely, \$50,000, was quickly obtained. Sums varying, as those of John Bohlen and family, from \$8000, John and William Welsh, \$5000, Thomas Allibone, \$2000, William P. Cresson, \$2000, William S. Blanchard, \$1000, to those of a large number of \$500 each, were secured.

It will thus be seen that the future congregation was to be composed largely of members of Grace Church, St. Philip's, St. James', St. Andrew's, St. Luke's, and the Epiphany, from which contributions of men and money flowed freely, while associated with them were many prominent citizens who were establishing themselves in Philadelphia, such as Judge Woodward and others.

After earnest consultation a charter was obtained for the new Parish. The subject of name was one which received serious consideration. The following names were proposed: St. Michael's, St. Paul's in the West, St. John's, and Trinity. But finally the name, The Church of the Holy Trinity, originally suggested by Mr. Lemuel Coffin, was adopted, and may be considered emblematic of the broad views which have always characterized this Church.

Plans for the new Church were offered by Mr. Notman for \$40,000. But when it became evident that we intended to build, other plans were suggested at a cost of \$104,000, and even \$114,000. But it was deemed best that we should not go beyond the amount subscribed, and finally the plan offered by Mr. Notman was adopted, providing for the erection of a church substantially such as we now occupy, at an expense of \$63,000, including the chapel and lecture-room in the rear.

A call was extended to the Rev. Alexander H. Vinton, of Boston, in June, 1858, and he became our Rector on



REV. ALEXANDER H. VINTON

October 1st of that year. Some meetings for worship had been held in the hall of the City Institute at the northeast corner of Eighteenth and Chestnut. Ground had been broken and the corner-stone laid the 25th of May, 1857. Addresses were made by Bishop Potter, Rev. Dr. Howe, and Rev. Dr. Spear.

The general appearance of our first Rector as he came among us in the fall of 1858 may not be amiss to note. Of commanding stature, and gentle yet serious expression, one could not but be impressed by his clear, yet earnest statement of the truth as it was given to him to expound. I remember well meeting him with his daughters on an exploring expedition in the market-house on Market near Sixteenth, whither they had gone to observe how Philadelphians supplied themselves with food. The earnest way in which they examined and looked into the methods which still prevailed of bringing food from the country in wagons to be unloaded and disposed of from stalls belonging to various owners impressed and interested them greatly. This was a survival of a method which soon after became obsolete. But observation showed the critical eye and keen judgment which characterized the new Rector. Faithful and true, broad and earnest, clear and convincing, with logical exactness laying down his premises and following them to their inevitable conclusion, he was indeed an intellectual giant. In stature he was six feet two, in manner agreeable and winning, while the force of his diction impressed itself indelibly on the consciences of all who heard him.

The Church building was pushed forward as rapidly as possible, so that in the fall of 1858 services were held in the Sunday-school room. These were crowded every

Sunday. The population of the neighborhood increased rapidly, and the fame of the preacher drew many. The Church building itself was completed and opened March 27th, 1859, the new Rector preaching morning and afternoon to large congregations.

In April, 1859, the Secretary of the Vestry at its bidding wrote a short sketch of the history of the corporation up to that time, as follows:

“The Vestry of this Church has deemed it proper before opening the sale of pews to make a general statement to the public of the affairs of the corporation.

“It was foreseen that the ground on which the Church has been planted would become a point of great importance in the future growth of the city. That it might be secured for the purposes of an Episcopal Church a few gentlemen assembled at the Episcopal Rooms on June 6th, 1855, determined to start a subscription for a church, and after a considerable sum had been subscribed, five of these gentlemen purchased the lot 100 feet on the square by 164 feet on Walnut Street, at a cost of \$37,500; and after the corporation was formed they conveyed the lot to the corporation, reserving a ground rent equal to 6 per cent. per annum on that cost. The principal of the ground rent is extinguishable at the pleasure of the corporation.

“When the amount subscribed had reached \$63,000, a contract was made with one of the most distinguished architects of the city, for a first-class church of the style and character in which it has been built. The work upon the ground was commenced March 25th, 1857. The cornerstone was laid May 25th, 1857, by Bishop Potter. The building has been erected, not within the time contemplated by the contract, but in substantial conformity with it in

other respects. The exterior of the church is 88 feet wide, and, including the school building, 164 feet long. There are on the ground-floor 176 pews, which will seat 1000 persons, and 84 pews in the galleries, which, besides open seats against the wall, will seat 400, making 1400 seats in the pews of the Church. The whole capacity of the Church, including organ loft and chancel, is 1500.

"The chapel or school-house, in the rear of the main building, has cost about \$15,000. It contains a vestry room, Parish library room, ladies' sewing-room, and an infant-school room, on the first or ground floor. The chapel on the second floor is 32 by 64 feet. A Sunday-school room of the same size is on the third floor. The room on the second floor called the chapel or lecture-room was fitted for use in November last, and public services have been maintained there since that time. A Sunday-school and Bible class were also established in January, which are in a prosperous condition.

"The main body of the Church edifice is to be opened for public worship on the 27th inst., a week from next Sunday. The vestry considered it of great importance to call a suitable clergyman at as early a date as the progress of the work on the buildings would permit. Accordingly, in June last they communicated a call, unanimously agreed upon, to the Rev. Dr. Vinton, of Boston. In making this call, they had the sanction, encouragement, and support of all the friends of the enterprise, and of many of the Episcopal clergy of the city.

"After due deliberation, Dr. Vinton accepted the call, and assumed the Rectorship in November last, since which time he has labored among us with great acceptance, and with encouraging prospects of a large congregation. Indeed,

the lecture-room was very soon found to be too small for the people who desired to wait on his ministry, and every effort has been made to hasten the completion of the church that the public may be accommodated.

“The cost of the Church, including organ and furniture, but not the spire, will be about \$87,500. If the cost of the ground be added, we have an entire cost of \$125,000. The aggregate valuation of pews on the ground floor is \$104,000, and in the galleries, \$6000, equal to \$110,000; so that it will be seen the pews, even at what is esteemed a high valuation, will not pay for the Church, exclusive of the spire, by some \$15,000. This deficiency, however, will be represented by ground rent, and will not be a debt to oppress the corporation.

“Renters are to pay six months’ rent and interest in advance, and to be liable to removal on thirty days’ notice, should a purchaser appear for the rented pew. The renter, however, will have the preemption right, and in case he does not buy, and is obliged to surrender his pew, any rent paid in advance of the time of surrender will be returned to him.

“Such is a hasty sketch of the conduct of the corporation since it was organized. The one subject at all times in view has been to establish a fitting Church edifice at this very eligible and important point, and to provide an able ministry of the Gospel in it, such as may tend to build up a spiritual temple to the honor of the Holy Trinity.”

The crowds that filled the building at every service showed that it was none too large. The pews were sold rapidly and even sittings were difficult to obtain. The congregation became a most important factor in the worship of Philadelphia, and in the stirring times before the Civil



THE REV. PHILLIPS BROOKS

(About 1868.)

War, was remarkably earnest. When, in 1861, the efforts of the United States Government to relieve the imprisoned garrison of Fort Sumter brought about its bombardment, I well recall the Sunday morning when the announcement was made that the first shots had been fired. I walked down the street with Mr. Coffin and Mr. Bohlen and we purchased the first extras. That afternoon, before evening service, I requested Dr. Vinton to read the prayer of the Church, "In Time of War and Tumult." He only asked me, "Are you prepared to call them your enemies?" To which I replied, "Any one who fires on the flag of my country is my enemy." "Then I will read the prayer," he said, which he accordingly did. I believe this was the first public occasion on which the Episcopal Church took an open stand in favor of law and order in that great conflict. And I mention it that due honor may thus be paid to the memory of Alexander H. Vinton, who was wrongfully surmised to have had undue leanings toward the Confederacy from his long residence in Georgia in his early life. The record of our Church and its activity under his auspices showed the loyalty of all its members.

In 1861 the failing health of his wife induced him to seek another climate, when he accordingly accepted a call to the Rectorship of St. Mark's Church, New York.

One Sunday evening early in March of '61 a carriage containing Mr. Coffin, Mr. Cresson, Geo. L. Harrison, and myself drove up to the Church of the Advent, where Rev. Phillips Brooks, a student of Dr. Vinton, was then Rector. We passed quietly into the Church and listened to the service and sermon. We came away satisfied that here was the man whom we wanted for our Rector. It was a grave responsibility which we thus cast upon this young man.

But how fully were we repaid! I remember well two sermons previously preached by him at the Church of the Holy Trinity. In the morning he took strong Arminian ground, in the evening equally strong Calvinistic. I happened to be at Dr. Vinton's after the latter, when a member of his family rushed in with the exclamation, "What do you think? Phillips Brooks has just preached an awful sermon!" To this Dr. Vinton replied, "My dear, be quiet. Dr. Morris, what did Mr. Brooks say?" I gave him the thread of the sermon, to which he said, "Hm! What do you think?" I replied, "Mr. Brooks is a man who thinks for himself. No old formula will content him; but he is on the right foundation, and will come out all right." To which Dr. Vinton replied, "That is precisely my view." And so it proved. Growing in grace and in knowledge, in power and fervor, permeated with the love of God, he always seemed to me a John among the disciples. Glowing with perpetual youth, earnest and strong, joyous yet sympathetic, he seemed with eagle eye to court the light, and with strong wing to soar into the ineffable love of God. Our first call to him was declined, but a few months later a second one was accepted, and he became our second Rector, November 1st, 1861.

He ministered the Word to us most effectively during the trying years of civil conflict. Prior to the battle of Antietam he marched, with many other ministers and laymen of different denominations, armed with picks and shovels, to throw up earthworks for the defence of the city.

In 1865 he was allowed a year's leave of absence, the pulpit meanwhile being supplied by the Rev. Dr. Clement M. Butler and Rev. Mr. Orrick. But on July 29th, 1869, Dr. Brooks resigned to accept the Rectorship of Trinity,

Boston, where his opportunities among the Harvard students were unparalleled. His efforts here were incessant. He ignored every physical weakness and continued to the end of life exertions which were beyond human strength. Shortly before his death he preached among us, and walking down Rittenhouse Square with him, noting a slight stoop and irregular gait, I said to him, "Ah, Bishop, we're not so young as we once were." He retorted instantly: "Speak for yourself, sir, speak for yourself," and pressed joyously on. Memories of his many lively acts and quick words will come to us all.

We were obliged to seek another Rector. So on May 10th, 1870, the Church Wardens and Vestry extended a unanimous call to Rev. Thomas A. Jaggard, who came to us from a successful rectorship in his previous parish well equipped for his work and won our hearts by the earnest grace and literary culture with which he broke to us the Bread of Life. But he was not long permitted to be among us. For on April 19th, 1875, he resigned to become the Bishop of Southern Ohio, to succeed the lamented McIlvaine.

At the earnest suggestion of Phillips Brooks, Dr. William Neilson McVickar was elected Rector May 20th, 1875, and accepted the call June 22d, and for many years we were privileged to listen to the counsels of God which he gave us and to profit by the example of his well-ordered life, until in 1898 the necessities of the Church drew him to the Diocese of Rhode Island. During these more than twenty-three years he was pastor of the Church, which grew calmly and steadily in peace and prosperity. This is shown by the branches which have budded forth from our parent stock. The first was Trinity Chapel, which was originally

located at Twenty-second and Locust, and subsequently removed to Twenty-second and Spruce. At first a mission station under the fostering care of the Church, it has now for a number of years assumed an almost independent existence.

About fifteen years ago the needs of the district lying south of Washington Avenue appealed strongly to the sympathies of many of the younger members of the congregation. At first a Sunday-school was established, and a club-house resort, known as Light House No. 2, as fostered by the Rev. A. J. P. McClure. From this sprang the splendid "Mission of the Prince of Peace." I cannot but look upon this as promising as much for the future in 1907 as the Church of the Holy Trinity did in 1857. The rapid growth of the southwestern section of the city presages such changes as we have seen in our midst. The buildings comprise a church 60 by 120 feet, besides lecture-room, school-rooms, and other conveniences. The services are well maintained and have gathered a very promising congregation.

Nor has our mission work been limited to our own neighborhood. Bishops Brooks and McVickar have traveled to Japan, and the steps of their journey have been marked by a good influence that has radiated from the gifts of the congregation. Nor should we omit to mention the support which has been given missionary causes which have been presented to us from nearly every State of the Union. The work among the poorer class of whites and of negroes in the South has enlisted our earnest and active support. The classes at Hampton and Tuskegee have felt the benefits of our contributions, as have also numerous weaker parishes nearer home. The work of our Church in Alaska has aroused our deep sympathy, while that of Bishops Whipple

and Hare among the Indians has called for our active assistance. In our own city, mission services have been held in theaters and wherever good could be done; an increasing flow of contributions has followed the demands made upon us, and we have found the truth of the proverb that "a liberal heart deviseth liberal things and by liberal things shall he stand."

In this brief sketch I have tried to bring before us our actions in the past.

When Dr. McVickar was called upon to leave us we sought and found our present beloved Rector, Floyd W. Tomkins, who came among us fresh from his Rhode Island field of work and has stirred us to renewed activity. His motto has always been rather, "Come on, boys," than "Go on." With his untiring energy he has stimulated us during the past eight years to redoubled exertions. There is, apparently, no limit to the amount of work which is pressing for us to do, and in it all, he sets us the example of tireless activity. His eloquent sermons and ready accessibility have endeared him to us all. We pray that he may long be spared to lead us in the paths of righteousness and truth.

A word in passing may well be given to the music of the Church, which has been rendered so attractive by the skill of Darley, Redner, Cross, and Kinder. Nor should we forget the services rendered as sexton by McIntyre, Marsh, and Abend, the latter of whom should have especial mention as having filled his post most acceptably for over a third of a century.

Now what shall I say? For the time would fail me to tell of our Sunday-school, Bible classes, night schools, sewing classes, cooking schools, neighborhood guilds,

colored schools, Chinese schools, and innumerable other like activities which have been carried on successfully during the past fifty years. The names of John Bohlen, Lemuel Coffin, Miss Anna Blanchard, Mrs. Ashbridge, recur to us all.

We have these heavenly treasures committed to our care, who are ourselves but as earthen vessels in the household of our Master. One by one those noble men, John Bohlen, William P. Cresson, Judge Woodward, Asa Whitney, James S. Biddle, Lemuel Coffin, Alexander Brown, William H. Larned, and many another, have gone to their reward; and it is our duty to uphold the standard of truth committed to our care and to carry it forward in the battle of life. May God's grace be with us all to do our duty as they did theirs, "looking to Him who is the author and finisher and rewarder of our faith," through Jesus Christ His Son, to whom be the glory through the ages of ages. Amen.

I append a list of those who have been ministers and officers of the Church, as well as some notes and statistics:

Dr. Vinton, Rector, 1858-1861.
Dr. Brooks, Rector, 1861-1869.
Dr. Jaggar, Rector, 1870-1875.
Dr. McVickar, Rector, 1875-1898.
Dr. Tomkins, Rector, 1899-

Assistant Ministers.

Rev. H. L. Duhring.	Rev. R. A. Edwards.
Rev. R. N. Thomas.	Rev. G. F. Bugbee.
Rev. W. H. Neilson, Jr.	Rev. R. A. Mayo.
Rev. R. M. Harrison, D.D.	

Rector's Assistants.

Rev. Joseph E. Miller.	Rev. J. F. Bullitt.
Rev. W. L. Bull.	Rev. Fletcher Clark.
Rev. J. L. Craven.	Rev. G. B. Griffith.
Rev. W. Jordan.	Rev. J. B. Walker.
Rev. F. S. Ballentine.	Rev. M. A. Shipley, Jr.
Rev. A. J. P. McClure.	Rev. F. F. Kraft.
Rev. J. S. Bunting.	Rev. W. P. Remington.
Rev. L. B. Edwards.	Rev. Franklin J. Clark.

Superintendents of Sunday Schools.

Lemuel Coffin.	Charles S. Whelen.
	Ewing L. Miller.

Executive Board elected October 17th, 1856, at house of William Welsh.

William Welsh, *President.*

Lemuel Coffin, *Secretary.*

Alexander Henry, *Treasurer.*

John Bohlen.	Wm. H. Ashhurst.
Asa Whitney.	Joseph Harrison, Jr.
Thomas Allibone.	R. W. D. Truitt.
L. Montgomery Bond.	Wm. P. Cresson.
	Geo. W. Woodward.

Building Committee.

Asa Whitney.	L. Montgomery Bond.
Lemuel Coffin.	John Bohlen.
	Joseph Harrison, Jr.

Financial Committee.

Wm. H. Ashhurst.	Wm. P. Cresson.
R. W. D. Truitt.	[L. Montgomery Bond.
	Lemuel Coffin.

The President and Treasurer of the Executive Board were made *ex officio* members of both the Building and Financial Committees.

The men who took up the four lots on Rittenhouse Square were: First, Caleb Jones, \$600 (annual ground rent, payable semi-annually). Second, John Bohlen, \$570 (annual ground rent, payable semi-annually). Third, L. M. Bond and L. Coffin, \$555 (annual ground rent, payable semi-annually). Fourth, John M. Hale, \$525 (annual ground rent, payable semi-annually). Each lot was 25 feet front by 164 feet deep. They were transferred to the Church October 24th, 1856.

March 20th, 1857, Lemuel Coffin was elected Chairman of the Building Committee in place of Mr. Whitney, who had resigned.

The first Vestry was elected Easter Monday, April 5th, 1858. The men who composed it were:

- | | |
|------------------------|----------------------------|
| 1. John Bohlen. | 7. Wm. H. Ashhurst. |
| 2. William Welsh. | 8. William P. Cresson. |
| 3. Asa Whitney. | 9. Geo. W. Woodward. |
| 4. Lemuel Coffin. | 10. Thomas H. Powers. |
| 5. Alexander Henry. | 11. Christopher Wetherill. |
| 6. L. Montgomery Bond. | 12. James S. Biddle. |

The Wardens were John Bohlen, Rector's Warden, and Lemuel Coffin, Accounting Warden; Jas. S. Biddle, Secretary; Alexander Henry, Treasurer.

In 1861 Alexander Brown and Thomas B. Wattson became vestrymen.

March 29th, 1864, Edward H. Trotter.

April 17th, 1865, Joel B. Moorehead.

April 2d, 1866, William H. Larned.

April 14th, 1873, Daniel B. Cummins.

April 6th, 1874, Lewis H. Redner.

March 29th, 1875, Alfred M. Collins, Ezra Bowen, John Clayton.

April 18th, 1881, Theodore H. Morris.

April 7th, 1890, Andrew H. Miller.

March 30th, 1891, Chas. S. Whelen.

April 18th, 1892, W. W. Frazier, Carroll Tyson.

April 3d, 1893, Andrew A. Blair, Henry H. Collins, Frank Haseltine.

March 27th, 1894, Francis P. Sibley.

April 15th, 1895, John W. Townsend, Abraham Barker.

April 6th, 1896, Samuel Hinds Thomas.

April 16th, 1900, Joseph P. Remington, J. Nicholas Mitchell, M.D.

February 5th, 1906, Henry H. Collins, Jr.

Easter Monday, 1906, Morris Earle.

During the past fifty years there have been 529 adult baptisms, 1475 infant baptisms, 2123 confirmed.

The present number of communicants is 1482. Eight or ten years ago the high-water mark in this respect was reached when 1666 communicants were reported. Those belonging to or attending service at the Chapels have since that time been more correctly reported accordingly to the Convention.

The present number of Sunday-school scholars is 939. Eight or ten years ago 1937 were reported.

The total amount of money raised for all purposes during the past fifty years is \$3,041,204.68. This does not include the amounts raised at the various Chapels and by numerous Guilds. Nor does it take into account large sums of money given privately by individual members of the congregation to satisfy their personal interests.

Wardens

Rector's Warden

John Bohlen,.....	1858-1874
Alexander Brown,.....	1874-1894
Wm. H. Larned,.....	1894-
Lewis H. Redner,.....	1895-

Accounting Warden

Lemuel Coffin,	1858-1895
Theodore H. Morris,.....	1895-

Clergymen Temporarily in Charge of Holy Trinity Church

Rev. Clement M. Butler, D.D.,	1865-
Rev. Edward F. Bartlett, D.D.,	1886-
Rev. Fleming James, D.D.,	1898-

Assistant Ministers of Holy Trinity Church

Rev. Joseph L. Miller,.....	1871-1873
Rev. William L. Bull,.....	1874-1875
Rev. James C. Craven,.....	1875-1881
Rev. Walter Jordan,.....	1881-1885
Rev. Frank Schell Ballentine,.....	1885-1887
Rev. A. J. P. McClure,.....	1887-1893
Rev. J. S. Bunting,.....	1893-1895
Rev. L. B. Edwards,.....	1894-1898
Rev. Jas. F. Bullitt,.....	1896-1898
Rev. George G. Bartlett,.....	1898-
Rev. Thomas A. Hilton,.....	1898-
Rev. Fletcher Clark,.....	1898-1902
Rev. G. Berkeley Griffith,.....	1899-1902
Rev. J. Bentham Walker,.....	1902-1904
Rev. Malcolm A. Shipley,.....	1902-1904
Rev. Frank F. Kraft,.....	1904-1906
Rev. William P. Remington,.....	1905-1907
Rev. Franklin J. Clark,.....	1906-

Ministers in Charge of Holy Trinity Memorial Chapel from the Time of Its Foundation, in 1863

Rev. Herman L. Duhring, D.D.,	1863-1868
Rev. Richard N. Thomas,.....	1868-1870
Rev. William H. Neilson, D.D.,	1871-1873
Rev. Robert A. Edwards, D.D.,	1874-1878
Rev. George F. Bugbee,.....	1879-1890
Rev. Robert A. Mayo,.....	1890-1901
Rev. R. Marshall Harrison, D.D.,	1901-

Ministers at Prince of Peace

Rev. John S. Bunting,.....	1893-1896
Rev. Levi B. Edwards,.....	1896-1898
Rev. Frederick A. MacMillen,.....	1898-1904
Rev. Harry K. B. Ogle,.....	1904-

Wardens and Vestrymen 1907

Rector's Warden

Lewis H. Redner

Accounting Warden

Theodore H. Morris

Vestrymen

Charles S. Whelen

W. W. Frazier

Carroll S. Tyson

Henry H. Collins

John W. Townsend

Samuel Hinds Thomas

Joseph P. Remington

J. Nicholas Mitchell, M.D.

Henry H. Collins, Jr.

Morris Earle

A word of thanks and grateful acknowledgment is due to Rev. F. S. Ballentine for the care and assistance so liberally given by him in the examination of the records of the vestry which were kindly placed at my disposal by the vestry for this purpose, and also in the preparation of this paper.

Address of Rt. Rev. Thomas A. Jaggar, D.D.

The years of my ministry as Rector of this Church were so few compared with the long service of my immediate successor that I feel bound to observe the same proportion in the timing of my address. Thirteen links in the chain of years preceded the moment when my years began to be counted into the history of this Parish. The quality of the preceding links finds its sufficient expression in the resounding names, Alexander H. Vinton and Phillips Brooks. I added only five years to the chain. My right reverend brother who succeeded me wrought into the history twenty-

three years of able service, which the present Rector has carried on through eight more years of good strong work to the present moment.

If the strength of a chain is determined by its weakest links, my years of service certainly tried to the uttermost the real fiber of the congregation and proved it to be that threefold cord of faith, hope, and charity, which is not easily broken. Linked on as I was to the ministry of Phillips Brooks, it was only by virtue of the continuous Christian life of the people enwrapping and strengthening me with a kindly consideration that I was enabled to bridge the years.

But we think today of the Parish *life* as a whole. We cannot measure it by names or years. I have not yet reached the threescore years and ten, and yet I am quite as one buried to the majority of this present congregation. But you who hear me are only a few survivors of a living spiritual company waiting for us in Paradise, part of the "great cloud of witnesses" watching us as we run the race that is set before us. "The things which are seen are temporal—the things which are not seen are eternal." We who talk to each other today are the "things seen and temporal." But the eternal things are the undying spirits and the undying influences of our individual lives, which the Lord of the harvest shall gather in at the last day—"that he that soweth and he that reapeth may rejoice together." There are no dead. Remember the words of the Master, how He said, speaking of the God of Abraham, of Isaac and of Jacob: "He is not the God of the dead but of the living, for all live unto Him." We believe in "the Communion of Saints." You cannot write up the story of fifty years of this Church's life from the Parish Record, with its statistics of baptisms,



THE REV. THOMAS A. JAGGAR

(About 1875.)

confirmations, births, and deaths. The true story is being written out of our sight in the records of the "general assembly and church of the first born" and reckoned in "spirits of just men made perfect." Who is Paul and who is Apollos but "ministers by whom ye believed—neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

We pass; the path that each man trod
Is dim, or will be dim with weeds:
What fame is left for human deeds
In endless age? It rests with God.

O hollow wraith of dying fame
Fade wholly, while the soul exults,
And self infolds the large results
Of force that would have forged a name.

It is not for us to judge of results. That judgment rests with God. Results are made up of such subtle unseen and unconscious personal influences that we cannot possibly estimate them. The conspicuous workers may not be doing the most fruitful work. "There are first that shall be last and last first." But we may be conscious of our common life in Christ, and feel our unity in it and through it with all the saints who from their labors rest.

O blest communion, fellowship divine,
We feebly struggle, they in glory shine,
Yet all are one in Thee, for all are Thine.

The influences which entered into the continuous organized life of this Church have flowed from many sources in the past. I am sure we owed much to the spirit of brotherly love transmitted in many of our members from the

Society of Friends. We all felt strongly the influence of such men of God as Bedell, the Clarks, and Stevens of old St. Andrew's. It was a help and inspiration to have Bishop Stevens as my own revered Bishop, friend, and parishioner during my ministry here.

It was in the comfort of the assurance that I should find this unity of the Spirit in the bond of peace awaiting me among the people of Holy Trinity Church that I ventured to accept the difficult succession. I shall never forget the day when two strangers appeared in my old Colonial Church at Yonkers. They were too conspicuous to pass unobserved. Those of you who remember John Bohlen and Lemuel Coffin can well understand this. I did not know them, but that evening I was interviewed, and the startling proposition to assume the Rectorship of this Church was put before me.

I visited Philadelphia, and the Rector, then Mr. Brooks, showed me the Church and Parish Rooms, and we visited the little brick mission chapel at Twenty-second and Locust Streets, for which he seemed to have a special affection, which I very soon inherited. By Mr. Brooks I was impressed with the fact that the workers of the Parish were alive and would run the various organizations by their own inherent energy. I was led to infer that they would carry me along, as indeed they did. I pulled stroke oar, but my crew did the work.

It was a new experience to me, to have wardens and vestrymen actually interested in the spiritualities of the Church, and even actively engaged in the Sunday-school, in teaching Bible classes, in serving as Parish librarians, in the mission school, and conscientious in attendance at all the services of the Church. I was a little resentful at first

when I found the wardens taking an interest in my scheme for Lenten services, but I soon learned to appreciate their interest, and to avail myself of their valuable help and coöperation. It was a privilege to attend the Vestry meetings and to know the men who never divorced the temporal business of the Church from its moral principles, ideals, and aims. Of the twelve good men whom I knew and loved, but one remains. A true yoke-fellow, and from that day to this I think of him and of them "as fellow-helpers unto the Kingdom of God, which were a comfort unto me."

With them I have to remember many more fellow-workers in Sunday-schools, Bible classes, and charitable works, whose wise zeal was to the Rector a just cause for pride and to all the churches an example of the ideal church—"many members in one body, having various gifts but one body in Christ, and severally members one of another." Happy were the hours on Sunday when a pilgrimage was made through morning Sunday-school and young men's Bible classes, then in the afternoon to the School for Colored Children and to various rooms in which Bible classes were gathered. As often as possible I visited the mission at Twenty-second and Locust. That chapel was to me an inspiring place. Your present Rector's Warden was the Superintendent, organist, and precentor. Of course, under that leadership there was a life and fervor always uplifting. Many a time I have revived my disheartened soul by the melody of those fresh young voices and the sight of those bright interested faces—turned all gleaming to their Superintendent.

The only event of this period was the large liberality of a Christian woman of the Church, not then a member of our communion. Her one child, a lovely daughter, be-

came interested in our services. She came to me to talk about confirmation. Her attractive, intelligent personality and earnest spirit remain clearly imaged in my mind. She was baptized and confirmed. About two weeks later I was with the lonely mother, herself a widow, beside the grave of that lovely girl. The mother from that hour devoted herself to the Church her daughter had loved. Knowing that we were anxious to build a new chapel, she sent for me several months after her daughter's death to consult about a suitable memorial. I proposed tablet, or lectern, or window, but she replied, "I want something more than these." When I asked how much she proposed to expend she replied, "Oh, about fifty thousand dollars." The new chapel was now a certainty. You know how from this beginning the present Holy Trinity Memorial Chapel, a permanent and fitting memorial of Gertrude Wilstach, grew through the mother's increased benefactions to its present proportions. I had the honor of being present at the laying of the corner-stone and of preaching the consecration sermon.

The event of my election to be the first Bishop of Southern Ohio, in January, 1875, was marked by circumstances of peculiar trial. It was a time of fierce party strife, and the election at almost the same moment of the Rev. James DeKoven to be Bishop of Illinois, he being a distinguished representative of what was then considered an extreme wing of the Church, became the occasion for putting me at the other extreme, and so subjecting the churchmanship of both candidates to the ordeal of judgment by all the standing committees and bishops of the Church. The candidates could not honorably retreat and were not personally involved. An hour after my final consecration

in this Church I received from Dr. DeKoven a beautiful letter manifesting that unity in the spirit which I as cordially reciprocated and in which we had stood looking on impersonally at the party war which waged around our names. Today in St. Paul's, Boston, I stand facing at every celebration of Holy Communion a memorial cross, upon which is written "In loving memory of James DeKoven." At my side is a tablet, placed there in memory of Alexander H. Vinton, once Rector of that Church. Naturally, this Church of the Holy Trinity, associated as it is with those historic names, is present in my consciousness at every communion season. But there all thought of the party strife melts into the deep unity of the upper heavens, where that which is in part is done away and we no longer see through a glass darkly, but face to face. You will pardon these unavoidable personal allusions in consideration of the fact that my purpose in recalling them is to testify my gratitude for the loyal friendship of this people in trying times, and for the memory of their kindness which followed me as a benediction into my Diocese.

It was a peculiar satisfaction after I had entered upon the work of a Bishop to feel that I could still be in touch with my many friends in Philadelphia. It was good to feel that my friend of many years, and one upon whom the mantle of Phillips Brooks so naturally fell, would take up the work. It was good to have him ask me to be one of his consecrators and so make real that oneness of continuous love and life which is deeper than times and persons.

It has been truly said that "life is a sum of relationships." There is no independent or self-centered existence. You cannot think yourself apart from relationships. To be isolated from them means idiocy. The relationships

which the rectors of this Church have formed here and the associations of the members with them and with one another are more than memories. They are parts of our lives, and belong to our "eternal now," and are not buried in any dead past. My own five years of brief ministry here were not eventful, nor much to be remembered by you, but to me they were full of absorbing activities, enriching associations, abounding kindnesses, undisturbed peace, ready sympathies, and all those undying kinships with families and souls which are born of pain, sorrow, and death. These are relationships wrought into our lives which no change, nor time, nor absence can destroy. May God help us all to be so deeply and truly in the "Communion of saints" that when this mortal shall have put on immortality we may find ourselves in the eternal society which the thin veil of the flesh hides from us—the "blessed company of all faithful people"—one glorious Holy Trinity of faith and hope and love—but the greatest of these is love.

Address of Rt. Rev. Wm. N. McVickar, D.D.

Bishop McVickar spoke without notes, and therefore only an abstract of his helpful and touching address can be given. He spoke of his long and happy rectorship of twenty-two years, and recalled the many who had been his loyal helpers and friends and who were now at rest. The generosity of the Parish had been a marked feature of his pastorate; the gifts for paying off the ground-rent, erecting the tower, building the Parish House and Rectory, and enlarging and beautifying the chancel of the Church in memory of Phillips Brooks—these had all come freely and lovingly.



THE REV. WM. NEILSON McVICKAR

(About 1880.)

He never appealed for any special need but that instantly there was a response, and he told a pathetic incident of one whose appeal he mentioned on a Sunday and which was satisfied immediately after the service was over.

Bishop McVickar spoke of the loyalty of the people of the congregation to their rector, and of their ready activity in all the Parish work. Never was a church so intimately connected with the history of human lives. Its history is the history of the lives of the men and women who worshipped and served. The church and the people cannot be separated. The activities of the Parish are the activities of living souls, and the labors of the past bring those who have gone to a better land near to us; their works follow them.

In particular the speaker dwelt upon that sacredness of relationship which the church exemplifies, and of the ties which can never be broken by separation or death. Still the old voices speak, still their worship is heard; and the inspiration of the present is drawn from the memories of the sainted ones whose names are yet household words in this dear Parish.

Buildings of Holy Trinity Parish



HOLY TRINITY CHURCH, corner Walnut Street and Rittenhouse Square.

HOLY TRINITY PARISH HOUSE, Twentieth Street below Walnut.

HOLY TRINITY RECTORY, 1904 Walnut Street.

HOLY TRINITY MEMORIAL CHAPEL, corner Spruce and Twenty-second Streets.

HOLY TRINITY MEMORIAL SUNDAY SCHOOL BUILDING, adjoining the Chapel on Spruce Street.

HOLY TRINITY MEMORIAL GUILD HOUSE, 2216 Spruce Street.

HOLY TRINITY MEMORIAL VICARAGE, 2218 Spruce Street.

PRINCE OF PEACE CHAPEL, Corner Morris and Point Breeze Avenue.

PRINCE OF PEACE PARISH HOUSE, Twenty-second and Morris Streets.

GUILD LAUNDRY, 2220 Lombard Street.

HOLIDAY HOUSE, Sellersville, Pa.



REV. FLOYD W. TOMKINS

Statistics of Workers



SALARIED WORKERS

	Holy Trinity	Holy Trinity Memorial	Prince of Peace
Clergy.....	3	2	1
Deaconess,.....	1	1	
Organists,.....	1	1	1
Choirs,.....	24	18	12
Sextons,.....	2	1	1
Instructors, etc.,.....	2	2	4
Pianists,.....		2	
Cleaners,.....	1	2	
	<hr/> 34	<hr/> 29	<hr/> 19

VOLUNTEERS

Wardens and Vestry,.....	12		
Ushers,.....	16	16	12
Choirs,.....	25	26	10
Advisory Board,.....		2	2
Officers and Teachers in Sunday School,...	90	40	52
Officers and Teachers in Industrial Schools,	25		
Officers and Teachers in Temperance School,.....		47	
Officers of Clubs and Societies,.....	25	45	46
Working Members in Societies, etc.,.....	290	122	173
	<hr/> 483	<hr/> 298	<hr/> 295
Total,.....			
Names occurring more than once,.....	115	52	25
	<hr/> 368	<hr/> 246	<hr/> 270
Actual numbers of workers,.....			
Workers in whole Parish:			
Salaried,.....			82
Volunteer,.....			884
			<hr/> 966

Parish Statistics



From Convention Reports

	<i>May 1</i> <i>1904</i>	<i>Year ending</i> <i>May 1</i> <i>1905</i>	<i>May 1</i> <i>1906</i>	<i>May</i> <i>1907</i>
Baptisms:				
Infants,.....	125	134	125	168
Adults,.....	17	27	19	20
Confirmations,.....	154	145	206	144
Marriages,.....	50	46	59	57
Burials,.....	96	91	117	117
Communicants,.....	2334	2462	2602	2759
Sunday Schools,.....	5	5	5	5
Officers and Teachers,.....	135	187	175	184
Scholars,.....	2194	2226	2151	2003

NOTE.—The above statistics are the aggregate for the Church, the Memorial Chapel, and the Chapel of the Prince of Peace.